WARNE-GREECE

TO THE

Commons, Commissioners, Army &c.

now fit as Judges

ON HIS

Majesties sacred Person;

In the behalfe of the whole *Kingdome.*

Written by one that feares God, and honors his King, and prayeth for the peace of England.

Printed in the Yeare. 1649.

XXVII . C . 91—4

A

WARNING-PEECE

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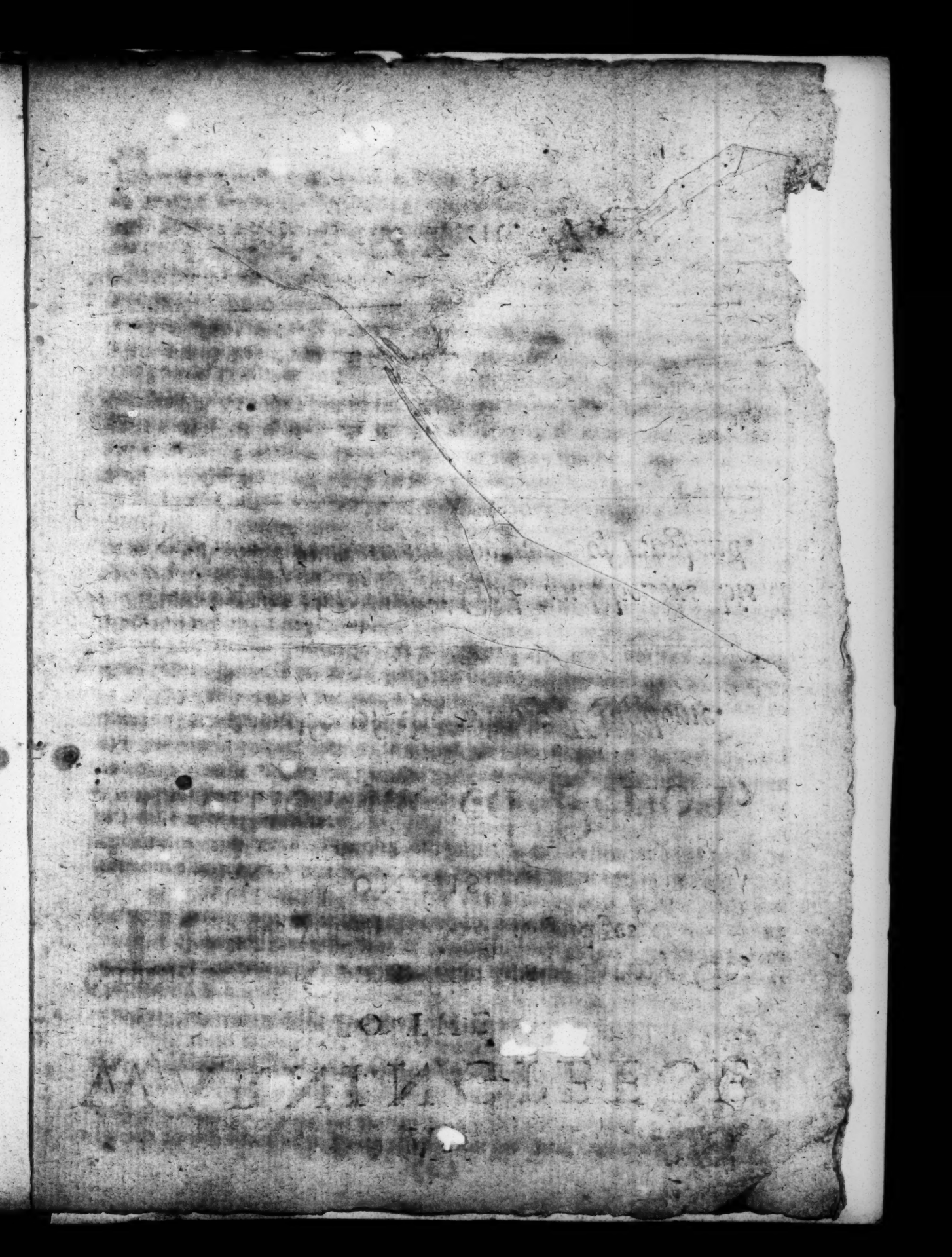

A Vindication of the Army, by way of recrimination against the Lords & Commons, &c.

THe name and title of Army and Souldier hath of late been as formidable and odious as Sequestrator, Excize, Committee, or Parliament-man. And the complaint of the Lords, Commons and City of London have caused the greatest part of this hate and rancour against the Army. I therefore challenge them not with sword, for they are most of them errand cowards, but with my pen, and bid them severally answer if they can.

And first thou ô City, why and with what face canst thou complain of me while I call for Justice, and the strict execution thereof, when as thou thy self first madest the loud cry to the Parliament for Justice, and thereby most unjustly sheddest the blood of the innocent?

2. Why and with what face complainest thou of the Army for excluding some Members from the Parliament, who didst never cease bawling at the Parliament doores for the ejection of the most ancient and most rightfull Members in Parliament?

3. Why and with what face complainest thou of the Army for taking assesse and quartering upon you, who were the first principall raiser of this Army, and were ever well content that others should pay and give free quarter?

4. Thou O City who hast raised and first hast maintained this Army to be as a rod or sword of God, why and with what face canst thou deny them 40000. l. granted them, and much more by an Ordinance, when thou hast most ambitiously sued, that thou mightest freely give many millions for the conquering the King, abolishing Religion, and subjecting the Lawes, Liberties, and properties of all the Subjects in England to an arbitrary power? Yea and when it was put into thy hands to have remedied all, yet then for fear, falshood or trechery, thou forsookest thy self, and betrayedst the whole Kingdome.

Thinkest thou therefore (ô City) *that judgest them which do such things and doest, the same that thou shalt escape the judgement of God?* Rom. 2. 3. No, heare what God hath spoken, *The spoiler is come upon her even upon Babilon the great City*, Revel. 18. *and her mighty men are taken, for the Lord God of recompences shall surely requite*, Jer. 51. 5. 6.

And ye Commons, why and with what face can ye complain of the Army for their Remonſtrance and Declarations tending to Juſtice and publike good, when your ſelves have publiſht ſuch groſſe ſlanderous and impudent lies both in Declarations and Remonſtrances, thereby to cheat the People, to the Kings deſtruction, and the Kingdomes ruine?

2. Why and with what face can ye complain of the Army for impriſoning ſome of your Members, in Royal and great houſes, when your ſelves have driven ſo many thouſands of Clergy and Laity out of their freeholds, and thruſt too many by thouſands into noyſome and cloſe priſons, to the loſſe both of liberty and life, and yet never to this houre ſhewing any cauſe why?

3. Why and with what face complaine ye of the Army for excluding ſome of your Members from your houſe? when ye your ſelves a firſt, ſecond, and third time ſent up forged Bills for the utter caſting out of the Biſhops from their moſt ancient and moſt juſt ſitting in the upper Houſe, and at laſt by threats and menaces put upon the Lords, forced them to give their moſt diſhonourable and unconſcionable aſſent thereunto: Yea and did not this alone to the Members of the Lords Houſe, but did as much or more even to your own, either by not admitting ſuch though rightly elected, or by threats and force driving them away by 200. at a clap; which was the onely true cauſe of their ſitting at Oxford.

4. Why and with what face complain ye of the Army for breaking the Lawes and Priviledges of Kingdome and Parliament, when ye your ſelves have been not only Authors and Actors, but Teachers and Inſtructers of them by your examples to do the like to you, as you have done both to your Soveraigne Lord the King, and to your fellow Subjects?

5. Why and with what face complain ye of the Army, for baniſhing all ill affected to them 10. miles from London for a moneth? when as your ſelves have baniſht all ill affected to you, 20. miles thence ſometimes for 2. at other times for 6. moneths; and that on no leſſe penalty then High Treaſon, and accordingly to be arraigned, tryed and executed as Traytors without mercy.

6. Why and with what face complain ye of the Army, for committing your Members to cuſtody? when as your ſelves the 15. June 1648. authorized any 3. of your Houſe (though thoſe Colonels and cloſe friends to the Army,) to ſeize impriſon and carry away Subjects free from Delinquency, to our Army lying then before Colcheſter.

7. Why and with what face complain ye of the Army, for calling you corrupt falſe trayterous Members? who 21. April. 1648. gave power to any 3. Committee-men in all the ſeverall Counties in England to ſeque-

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ſter and impriſon any whom theſe Committee-men ſhould judge or deem to have ſpoken reproachfully againſt the proceedings of this Parliament.

I could be infinite in the inlarging your unjuſt and unequall complaints againſt the Army, judging and condemning them for thoſe and the like things, wherein your ſelves have been moſt guilty: but I ſhall end all in this kind with a word to the Gent. of the long Robe, Lawyers, as Members of your Houſe.

8. And why, and what face complain ye of the Army for deſiring 1. That the ſcattered and unknowne Lawes of this Kingdome, may be wiſely and carefully collected, and the beſt and fitteſt being culled out, to have them all printed and publiſht in one volum or body? 2. That they may be tranſlated or put into our own Engliſh and known tongue, whereby every ſubject may be able to read, underſtand and know what he is to do, and what to eſchew, what may ſave and what may deſtroy him; and that he may not be conſtrained to give twenty ſhillings or more for every ſpoonfull of compounded or ſophiſticated hot-water which may perhaps poyſon him or his Eſtate. 3. That the ſubject may not be compelled to trudge to four ſtanding Marts or yearly Faires kept in Weſtminſter Hall there to be forced to buy, and to be cheated in ſuch pedling commodities (to ſay no worſe) as they might have better for leſſe money in their own Countreys.

I ſay why and with what faces complain you of the Army for this? when ye your ſelves theſe eight yeares and upwards have not only been ſilent, but conſenting, voting, acting to the deſtruction of all our ancient beſt Lawes: yet few or none can conceive to what end ye have done all this, except either for the advance of your own preſent baſe gaine, or elſe hereby to comply with the Grandees and Parliament drivers, to keep them from theſe juſt things which now the Army ſo earneſtly doe deſire.

Why and with what face complaine you of us, becauſe we being your ſervants would rule and govern you? when as you have been our maſters and teachers in the art, and accordingly under the pretence and name of Religion, Juſtice and publike good, have ridd your Maſters the people of this Kingdome, not only out of their fat, but their fleſh, and almoſt off their leggs too: And why may not we, being ſo many thouſands, who have with our blood conquered all, rule and reap the ſweet? as well as 3. or 400. of you have all the while injoyed the benifit of our travailes and hazards, dayly raking Offices, and heaping up riches, to the impoveriſhing the Kingdome.

And to you we may add, as to the whole people of this Land, that as well may we be their rulers as you, or any other ſorts of the people, for

while

while they come to their ancient government, let them be assured that they shall be rid one while by one, another by another Faction, and ever by that which by turnes shall get the power, till in a short time all will and must fall into such confusion, that we can expect no other rule or government but cutting of throats.

But if any seriously ask me, why may not this State come to be governed by an Aristocracy as well as Venice, and some parts of lower Germany? I must answer, that the question discovers so much ignorance in Politicall government, that it deserves no answer, yet (in a word) who is so ignorant that he knowes not, besides the unspeakable danger of new modelling a State, as of new altering the temper of an old crazy body, that in this the body naturall and civill agree, that that diet, exercise, physick, government which preserves the one body, may and will destroy the other, and that as Suits fit not every body, so neither are the tempers and dispositions of all men taught and guided by the same rule and power: *England*, within these 8. last yeares past, hath payed deare for the learning her Latine tongue, as Delinquent, Malignant, Sequester, Secure, Compound; and I dare say, two or three Greek words shalbe more worth to it then all those, and the like, if they will understand and follow these, which is no more then *Homer* read long ago, οὐκ ἀγαθὸν, πολυκοιρανίη, εἷς κοίρανος ἔστω εἷς βασιλεύς; each State a rule and Government must have, which the many destroy while the one doth save: or if you beleeve not reason and truth, because it comes from a Poet, yet heare and beleeve God which is truth it selfe, and who *can neither deceive nor be deceived*, and he tells you *Prov.* 28. 2. *For the trangressions of a land many are the Princes thereof, but by a man of understanding and knowledge the State shall be prolonged.*

In a word, O ye Commons, nor murmure nor complain any longer against us, for ruling you and the rest, for God hath spoken it and it shall come to passe, with what judgement ye judge ye shall be judged, Math. 7. 2. And with what measure ye mete it shall be measured to you again: and Rom. 2. 2. *We are sure* (saith S. *Paul*) *That the judgement of God is according to truth to them which commit such things, and v.* 3. *thinkest thou that doest such things that thou shalt escape the judgement of God?*

But of all others, ô ye Lords, who are least to be pitied, why and with what face complain ye of the Army, for taking away your negative Voices in the upper House, when as you who vote only for your selves, yet after that (at two severall times) ye had voted, and so sent it down to the House of Commons, that ye could not with justice and honour remove the Bishops out of the Lords House, yet after with injustice and dishonour

dishonour ye voted them forth, and from that House which was their proper free-hold, by the just and lawfull prescription of above 8000. yeares, to the third part of which time no Peer now in England can pretend, and who sate and voted there not for themselves alone but for God, the Church, and as the Representative of all the Churchmen in *England*.

2. Why and with what face complain ye of the Army, for endeavouring to subject you to the Lawes of the Land equally with other Subjects, who have been the principall Authors and Actors in destroying both the Lawes and the freedoms of all the Subjects in England?

3. Why and with what face complain ye of this Army as Rebellious, when as you your selves so lately in a storme, or rather stroken with a Pannique feare, like your selves, that is, like valiant Lords, run away from a few boyes unarm'd, and fled to this Army for help as to your Tutelar God.

4. Why and with what face can ye complain of the Army for levelling you with other free-borne Subjects, and bringing you down to the Commons, when most of you have neither so much honesty nor true honour as most of the ordinary Gentlemen in England have, no nor yet can plead anything of worth in your selves for sitting there in that high place, more then either purchase of titular honour for money, or Royall favour to some of your entituled Predecessors, to whose vertues notwithstanding ye are as little of kin as perchance ye are rightly, if all were known, to their blood.

5. Why and with what face complain ye of the Army, for censuring and sentencing you, who suffered the Commons to censure and sentence your own Members, contrary to the Priviledges of your House, and the Lawes of this Kingdome? Heare the righteous Judge of all the world speak; With what judgment ye judge ye shall be judged, (*Math.* 7. 2.) And with what measure ye mete it shalbe measured to you again. For it is written, *vengeance is mine, I will repay saith the Lord.* Rom. 12. 19.

And yet O ye Lords, Commons and City, why stand ye as men affrighted at our Remonstrances and Declarations? know rather that though we are and would be accounted just and righteous, yet we may and will act according to reason and prudence, with which God hath inriched us above other sinners.

And therefore be assured, that if ye shall repent and turne unto us, and go our waies, which are the waies of our Lord God, we likewise will repent and turne and be mercifull unto you, we will receive you into our favour,

favour, and with us ye ſhall eat the good things of the land, and be ſatiſfied plentifully therewith.

But and if ye ſhall not ſpeedily returne and joyne with us, and to be commanded by us into whoſe hands the Lord of Hoſts hath delivered you and all yours; then know for a certain that what ever we have denounced ſhall come to paſſe, that is you ſhall be ſcattred among the People, and ſhall be devoured by wild beaſts, the mouth of the Lord of Hoſts hath ſpoken it.

But O Army, leaſt that I ſeem partiall in pleading your cauſe againſt the Lords Commons and City, making their crimes and errors as it were a cloke for your enormities and miſdoings, give me leave to ſpeak and to propound a queſtion to you or two to you in the name and behalf of the Lords Commons and City.

For if you truly be (as you pretend to be) the rod and ſword of God, appointed to reward and puniſh ungodly and unjuſt offenders; yet boaſt not your ſelf, neither ſay in your proſperity you ſhall not be moved, your mountain is made ſo ſtrong: or that becauſe theſe are ſinners and tranſgreſſors, whom you have judged and condemned, that therefore you are inexcuſable and clear from all unrighteouſneſſe; for know that God who breaketh the bow, and cutteth the ſpeare in ſunder, and caſts the rod of his anger into the fire, when they have fulfilled his will can and will do the like to you, unleſſe you have good evidence and warrant irom Gods revealed Will for what you have or ſhall intend to do; or if your deſignes or actions have any other biaſſed ends or ſelfe-intereſts beſides Gods glory, and the publike good.

And whether theſe things be ſo, let me interrogate you: Why, and with what face can you complaine of the late Treaty, the Movers thereof and the Propoſitions therein? who your ſelves ſo lately did Court the Royall party, and wooe the King to a peace and pardon by the tender of more advantagious Propoſalls on his behalfe, and his friends then were offered in the Treaty?

2. Why, and with what face can you ſo ſuddenly call for fire from heaven to deſtroy ſuch and ſuch Delinquents, whenas in your former Declarations and Remonſtrances you profeſſed, (and rightly) the contrary way, to be moſt agreeable both to Gods Word and humane prudence?

3. Why, and with what face can you ſo ſuddenly caſhiere the Lords, and levell them, who ſo lately profeſſed the maintenance of them in all their Priviledges and Honors?

4. Why

4. *Why, and with what face can you, who have ſworne to maintaine and defend the Lawes of this Kingdome, dare now not only in your own perſons and places to act, but to profeſſe againſt all thoſe Lawes, and to hold nothing binding but your owne will and deſires, or the deſires and wills of ſuch of your own Party, whom alone you ſtile the godly, honeſt, & well-affected?*

5. *Laſtly, can you think, that if ſelf-love, pride, or ignorant zeal, have ſo blinded your eyes, that you cannot ſee your ſelves, nor diſcover your own hearts, that therefore neither other men, no, nor God himſelf doth eſpie and abhorre all hypocriticall and abominable wayes? Be not deceived, nor think that you can long blind and deceive the world with vaine pretences and windie words of Godlineſſe, Juſtice, & Righteouſneſſe, for God will not thus be mocked, no, nor man will ever be thus fooled & cheated; rather fore-ſee, feare, and prevent the juſt judgement of God, who doth and will in his time repay both in weight and meaſure, for* Vengeance is mine, I will repay, ſaith the Lord, (who is the Lord of Hoſts) *Rom.* 12. 19. *and therefore can do it, as he hath done to an Army which twenty times exceeds yours.*

And that you may ſtop the mouthes of thoſe that murmure and repine at your Power & Greatneſſe, and that you may in part redeem or ſatisfie for what you have treſpaſſed upon and wronged your Countreymen, ſuffer a word of exhortation, as from the whole Kingdome of *England*.

We confeſſe you have propounded 12 *Herculean* Labors, and how we affect or reliſh them, you may gheſſe by ſome hints or glances in the preceding paſſages: but above the reſt, that one for the abridging, Engliſhing, and regulating the ſuperfluities, defects and abuſes of our Law as now in uſe, we ſo farre approve and commend, that we wiſh our Votes and deſires might be ſent up with yours: *viz.*

1. *That we conceive the preſent Common Law now in practiſe, to be little more then, as you tearm it, an hair-loome of the* Norman *Conqueſt.*

2. *That contrary to the Lawes of all beſt and wiſeſt Nations, our Law is a diſ-joynted, ſcattered & confuſed thing, or a thing like a Taylors Cuſhion, ſo patched together out of many pieces, and that without all or any authoritie given thereunto, that it looks more like the new Serjeants Coats, or a motley Cloak-bag, then the Law of a wiſe and great People.*

3. *That this Law, all or the moſt part of it, is written in an unknowne Pedlar-like Language, which edifieth not the poore Subject, though it beneſiteth the Lawyer.*

4. *That the Law, as now uſed, may have that word given it which was written on the head of the woman,* Revel. 17. 5. Myſterie, *and* ſuch as worketh, 2 *Theſſ.* 2. 10. with all deceivableneſſe of unrighteouſneſſe.

5. *That many Lawyers, but eſpecially Petti-foggers and Office-men may*

truly ſpoke to their ſhame, though to their owne gaine, as Demetrius the Silver-ſmith did, Act. 19. 25. By this Craft we have our wealth.

We therefore deſire, you will in the Kingdomes name and behalfe earneſtly petition & preſſe the two Houſes in Parliament to pick and chuſe through *England* ſuch as may be rightly judged fit inſtruments for this ſervice, that theſe may ſift all the ſeverall Laws, thereby to caſt by the chaffe, and retain & heap up the known good grain of the Law. Which when they have finiſhed, let it be commended to the conſideration and Vote of the Parliament, thereby to make it a ſure & binding Law: And to the effecting this, we dare ſay, that ye ſhall have the Votes, thanks and prayers of all the people in this Kingdome, *nemine contradicente*, no one gainſaying the juſtice, equitie, & generall benefit thereof except only the Silver-ſmiths which work for *Diana*, and ſuch as live by the ſubjects looſe, & feed fat upon ſoule & corrupt matter.

But leſt our good intentions and juſt deſires may be miſ-conſtrued, give us leave to adde for a Cloſe of this Exhortation, or Declaration, what S. *Paul* ſpoke of the *Moſaical* Law, 1 *Tim.* 1. 8. that we may truly ſay of our *Engliſh* Law (when once it ſhalbe regulated & qualified) *We know that the Law is good if a man uſe it lawfully.* And we acknowledg, that the grave Sages & good Students in the Law, if they uſe it accordingly, deſerve both honor & reward. We ſpeak not therfore againſt theſe, or the like; but being you deſire a through reformation of all or moſt of the greateſt abuſes in this Kingdome, we wiſh that all ignorant Petti-ſoggers, baſe Huckſters, & greedie exacting Officers about the Law may either be utterly removed, or reformed. And when you ſhal bring to paſſe this juſt propoſall, we dare confidently ſay you wil prove your ſelves greater Conquerors, in ſubduing this many-headed ſubtill ſtrong *Hydra*, then in overcomming your open enemies. And laſtly, this Conqueſt will certainly eternize your names, & cauſe them to be written or remembred by all generations to come, for an act of the greateſt juſtice and moſt publike benefit. O Armie, urge, preſſe, and proſecute this vigorouſly in our name; which will, if brought to paſſe, redound to the eternall glory of our good God, the welfare of the oppreſſed *Engliſh* ſubject, and your own immortall honor. *Amen.*

Finally, reſerving my choiceſt piece of advice to the laſt; it cannot be denyed, that you have under your hands at this time the richeſt and beſt piece of Stuffe, for the quantitie, that the Globe of the Earth can afford: And that you ſpoyle it not, or cut it to waſte, be carefull of two things; firſt, that you neither ſlaſh nor teare it by Sword, or Gun, that is, not by force or violence; ſecondly, that you cut no more out then you have ſkill and time to make up againe.

And

And you, the Generall, or chiefe Commander, know, and consider, that neither the ayre, nor water, are subject to more changes then the people; and therefore be as *Moses*, meeke and valiant, magnanimous and magnificent; yet he never could so demeane himselfe, but that the people would murmur, longing to remove him and to returne to their old byas: nay, consider our Chieftaine, our Lord and Saviour, who though *he spake as never man did*, Joh. 7. 46. *and did all things wel*, Mark, 7.37. which no man else ever did the like, yet this could not prevaile, but that though one while the people will make him *King* whether he will or no, *Joh.* 6. 15. yet another while wee *will not have this man reigne over us*, Luk. 19. 14. and if one day they cry before him riding to the great City, *Blessed be the King that commeth*, Luk. 19. 38. yet a very few days after, they cry more fiercely, *Crucifie, crucifie him*, Mar. 15. yea, though *Pil.* the Judge, a stranger & no friend to the *King*, thought this so strange, that he as offended with their rash cruelty asked, *shal I crucifie your King?* Joh. 19. 15.

There is not a Chronicle of any Nation under Heaven, but may afford you plenty of instances to confirme this truth; and therefore to avoid tediousnesse, I shall refer you to that one (which is written in the beginning of the *Turkish* History) of *Andronicus*, (*Anno Christi* 1180.) who, notwithstanding his oath to withstand all Plots and Designes against the Honor and Person of the Emperour *Alexius*, under colour of Zeale, Justice, and Reformation, brings up his Army before the great City *Constantinople*, to whom the Admirall with the ships revolts; whereupon, the Nobility and common people make into *Andronicus*, and not onely the Emperour, but all his neere friends, are either exiled or imprisoned.

And then to prevent mischiefs to the *State* forsooth, his favourites or flatterers must needs joyne *Andronicus* with *Alexius*, copartner in the empire; which done, soone after *Alexius* the Emperour is deposed and strangled by the most ungodly Councell, which acted all at *Andronicus* his beck; yet, so just was God, and speedy in executing justice, that sodainly the people in scorne and hate, raile and rise against *Andronicus*, who being forsaken by his former flatterers (friends only to his fortune) is taken & led in scorneful triumph through the City, where by all men, women, and children, he is bitterly cursed, and most shamefully used, and being brought and hanged by the heeles in the open Theater, the people cut off his buttocks, and privities, and so miserably and disgracefully he dyed, having reigned but two yeares: and this may teach you the inconstancy of the people,

the mutability of worldly happineſſe, and the juſt reward of Ambition and Treachery.

And though at this time ſome of your Army and of the people, for your ſake may be droven to ſo much wickedneſſe, as to depoſe or murther their Liege Lord, the Vicegerent of God, without all Law; yet conceive you not, that either theſe, the reſt of the people of the old Army, or even of your owne new Modell, may not either return to their right wits, or retaine ſo much Loyalty or Religion, as to requite this act; (according as they are bound by all the Lawes of God, Nations, and this Kingdome.)

And whether your deſigne be to depoſe or murther the King, becauſe he did leave you & lean to your oppoſites; or to deſtroy the *Preſbyterian* leaders, becauſe they did adhere to the King, & againſt you; yet be aſſured, that as your aym is blood & deſtruction, ſo deſtruction and blood ſhall be your end; remember *Adonibezek*, Judges 1. 6. 7. *as I have done, ſo God hath requited me:* and heare the Poet,

——— *nec enim lex juſtior ulla eſt,*
Quam necis artifices arte perire ſua.

But above all heare God, Hoſ. 1. 4. *I will avenge the blood of Iezrael upon the houſe of Jehu.* And although God gave *Iehu* an extraordinary Commiſſion for putting *Ahab* to death; yet this in *Hoſ.* 1. 4. was denounced and executed againſt *Jehu*, becauſe he executed the Commiſſion with a by-end of his own, and in an undue manner; and this Decree on *Iehu's* houſe and poſterity was to take affect ſpeedily; *yet a little while* ſayes the text, *and I will avenge ſaith the Lord, &c.* and this little while was within one yeare and a halfe after the Decree, *Zanch. in Hoſ.* And let that be written as a perpetuall *Memento* over the doores of your private Cloſets and publike Councells, or Courts, which you reade, 2. *Kin.* 21. 23. 24. That although King *Amon* (as King *Ahab*) was a great and moſt groſſe Idolater, & ſuch as by Gods expreſſe Law, had incurred the penalty of death from God the Law-giver, yet his ſervants (his ſubjects) for attempting and executing the death of their lawfull King, are by God himſelfe judged, and ſo ſtiled Conſpirators; and they accordingly by the providence and juſtice of God are ſlaine (and that preſently upon their wicked act) by the people of the Land, which certainly is ſo expreſt & recorded, that it might teach all, how much it is againſt Gods will that ſubjects ſhould in any caſe conſpire, plot, or execute the death of him, who is their Lawfull Annoynted King. And accordingly as you ſhall act or repent the Lord proſper you, and this undoubtedly is the prayer of the greateſt and beſt part of this Kingdome, who joyntly cry, *Amen, Amen.*

FINIS.

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